

Wales

I. Cambrian Life & Character

By Hamilton Fyfe

Author and Traveller

OF all the peoples who call themselves British none has a clearer right to that name than the Welsh. The first inhabitants of Britain about whom we know anything definite were Celts, and the Welsh belonged, with the Cornish folk and also with the Bretons of Brittany, to one of the two main groups into which the Celtic race in the British Islands and in France was then divided.

Not that the Welsh are all alike. Many local differences are to be noticed in the physical and even the mental characteristics of the people. An Anglesea man is unlike one who comes from the Merionethshire mountains; in Carmarthenshire one remarks a decided change from, say, Montgomeryshire. The southern Welsh have not either the same dialect or the same political enthusiasm as the northern.

There is, however, all over this little country, which is more distinct from England than Scotland or Ireland, a recognizable Welsh appearance and manner. Seven-tenths of the nation speak Welsh, in spite of

the attempt to supplant that language by English, and only use English when they are obliged. There are still a good many Welsh people who cannot speak English at all.

The Welsh have the same love of music, the same natural gift of eloquence, the same religious fervour, the same restless desire to assert themselves as the Irish and the Highland Scots. Their impetuous temperament, dislike of authority, assertive patriotism, fondness for flattery are all what we are accustomed to call Celtic traits. It

has been suggested that Welsh patriotism is due to the Welsh mountains. The vigour of Welsh patriotism is to be attributed rather to the endeavours made to suppress it. English visitors to Wales are often astonished at the warmth of the expressions they hear against England, especially against the Church of England. They do not know how bitterly the effort to Anglicise Wales and to force an alien Church upon the people was resented, and what passions were stirred by the attempt. All that has been changed.



ONE OF CAMBRIA'S DAUGHTERS

Wide-brimmed, steeple-crowned felt hats worn over white caps are the salient feature of Welsh national costume. Tilted backwards they give a rather coquettish air to the girl wearers

Even before the Church of Wales was disestablished by the Act of 1914 it had become the practice to appoint to Welsh bishoprics only Welsh-speaking clergymen; the habit of using the incomes of those bishoprics as pensions for English ecclesiastics had been dropped. But such things left behind a deep resentment.

Hostility to the Anglican Church

For a great many years the history of the Welsh was the history of their struggle to throw off the burden of an alien religious establishment. Every chapel became a political centre and rallying point. Nationality was identified with Methodism or some other form of dissent from the Anglican Church. This brought with it a social conflict as well. The nobility and gentry, the owners of land on a large scale, were supporters of the Church. The mass of the people were Dissenters. The more the Church tried to coerce them into paying its dues, the more devoted they became to their chapels and their ministers. The ministers envied the rectors and vicars their incomes and their parsonages and their social position. If a Welshman was ordained an Anglican clergyman, he was received by the upper class as an equal, whereas the Methodist clergy were looked down on as inferiors.

Movement for Welsh Home Rule

Gradually, under these influences, all who belonged to the Church were regarded as English, and the feeling grew up that all English were intruders. It began to be asked why the land should be in the possession of English landlords. A Welsh Home Rule movement was set on foot. The desire for independence was a popular theme at political meetings, the flame of national pride burned with an ever-increasing intensity.

Since the chief grievance was removed by the Church Disestablishment Act less has been heard of "Wales for the

Welsh." The chapels have not resounded to the same denunciations of the English as used to be heard Sunday after Sunday. The national unity is not so compact and solid as it was. Other lines of cleavage have appeared than that which divided Anglicans and Dissenters.

In South Wales, for example, the miners are the most revolutionary element in Great Britain. The doctrine known as Communism spread among them rapidly and was embraced with the enthusiasm formerly applied to religious beliefs. By their countrymen in general it was feared and detested, for the Welsh have a very keen sense of property. The hunger for land among the small farming class may be compared with that of the Russian peasants.

Keen Eye to the Main Chance

Mystical though they may be in their chapels and at their prayer meetings, the Welsh attend closely to business; they are hard bargainers, they are strong individualists, and they understand the secret of getting on in the world. In the drapery and dairy businesses of London and other cities they have for a number of years held foremost places. Big fortunes have been made by their assiduity and talent for retail commerce.

Beneath their excitability and their restlessness under discipline the Welsh have a great sense of reality and personal profit. They are not idealists, they see no use in anyone sacrificing himself for an idea. Indeed, they have nothing but pitying contempt for the man who disregards his own interests while he is intent upon some public end. They respect the impulse to serve the public, they have a high appreciation of political work, but they consider that these should be combined with personal reward.

There is no conscious cynicism in this attitude. They cannot look at the matter from any other point of view. Welsh congregations are deeply moved

WALES OF TO-DAY

Cambrian Character & Costume



Many pretty modern maids donned brave old Welsh garb to participate in the Eisteddfod ceremonial at the little Flintshire town of Mold



Modern laundry methods make little headway in North Wales, and many a thrifty housewife resorts to the nearest stream on washing-day

Photo, Harry Cox



Older than Carnarvon's hoary medieval stronghold is the ancient ceremony in progress within its grounds—the National Eisteddfod of Wales



Man's labour is not wasted in vain in Llanberis, near Snowdon's base; yearly, the verdant valley stands thick with crops and yields rich reward

Photo, Charles Reid



Cymric is their one and only tongue, for, imbued with a strong sense of nationality, the Welsh carefully foster native institutions

Photo, Charles Reid



In the mountains of North Wales near Beddgelert nestles this ivy-crowned, one-storeyed cottage, beloved by its old owner for the homely shelter afforded to her and to four generations of the family before her

Photo, A. W. Cutler



The procession of ardent Welsh folk in traditional Druidical habit and national dress, comprising vari-coloured garments and high-crowned black hats, was not the least attractive item of the Eisteddfod at Ammanford



In their glib Welsh patter they are discussing the markets of the day, for the fishwives of Llangwm have usually a keen eye for business

Photo, A. W. Cutler



Like grandmother like granddaughter ! A glimpse into the heart of rural Wales, where quaint old-time costumes are still seen occasionally

Photo, A. W. Cutler



Work must surely go hand in hand with pleasure in this fragrant hayfield, where the wide open world of nature greets the eye, and in the blue distance Snowdon, king of Welsh mountains, rises in rugged majesty

Photo, A. W. Cutler



Snug cottages of varied style and undeniable charm adorn the lovely landscapes of South Wales; no whit less pleasing are the contrasting costumes of ancient and modern made in vogue among the Welsh rustics

Photo, A. W. Cutler



Little Miss Wales, of winsome face and trim figure, still joys in the tall black hat and red cloak of the traditional country costume

Photo, Charles Reid



A stately old Welsh dame, staunch to national costume and possessing all the lively, romantic, and fiery attributes of her Celtic race



This young shepherd signalling to his dog is standing on a peak of Snowdon, whence "Wild Wales," with its lofty mountains, rushing rivers, limpid lakes, and fertile valleys, is seen in its most poetic grandeur

Photo, Charles Reid



Though but a simple shepherd this hardy citizen of the Welsh highlands is thoroughly acquainted with all popular lore relating to the natural beauties and historical associations of the land of the Cynry

Photo, Charles Reid



Wayside fiddler though he be, his talent is no mean one, for the spirit of the music-loving bards of old still lives in the Welsh people

by sermons; they join with fervour in the singing of hymns; they can scarcely refrain from applauding the prayers which meet with their particular approval; but they hold firmly to the law of supply and demand. If ministers can be got for very small remuneration, they can see no reason why they should pay more than the market price. They are committing no injustice, they say, for there are others who would be glad to take on the job for the same money. That is, as a rule, unfortunately true. Many men of learning and intellect are to be found in the chapel pulpits, but they are a small minority.

Severity of Early Methodism

That explains why Young Wales is beginning to drift away from the doctrines and formulae which have satisfied the last four or five generations. Young Wales is not content with hymns which seem to it to have no relation to experience, nor with sermons which do not bear upon the actual problems of everyday existence. No one has ever claimed that there was much connexion in Wales between the Sunday exercises and the activities of the other days of the week, though doubtless in the early years of Methodism there was a closer relation between faith and life than there is to-day. The leaders of the people in those years are revered as saints.

No newspapers circulated then among the scattered population; the people were densely ignorant, they were out of touch with the world outside their own borders. The Methodists appealed to their dramatic sense, undeveloped but very strong; the preachers terrified them and then offered them the healing balm of hope. They were stung out of their lethargy.

It was for the most part materialist theology of the medieval variety, and with it went a severe and uncompromising discipline. The Sabbath was observed more strictly than in Scotland even. The conception of Man as a

depraved and worthless creature, corrupt in grain, and only to be saved from eternal punishment by the favour of the Almighty, which favour would only be extended to a small proportion of the human race, made all who really accepted it profoundly melancholy.

Lethargy Dispelled by Religion

The most innocent amusements were denounced as Satan's traps for the unwary. Games were "sinfully carnal." The dances in which the Welsh had been used to find recreation and exercise were forbidden. It was with difficulty that football made its way among the young men, who were told by their pastors that they did wrong to play it.

Lately the Methodism which once threw a gloomy pall over the spirits of a naturally cheerful and sociable people has approached more nearly to the milder forms which prevail in England. Yet the religious revival which stirred the emotional life of the Welsh and awakened them from the lethargy into which they had been cast by the loss of their independence left a very strong impress upon them. It will be counted as the chief factor in making them what they are now becoming—one of the most vigorous and talented of the small nations of the world.

Repressive Policy of the English

When it began they were sunk in sullen servitude. For centuries they had been subjected by the English kings and bishops to a policy of deliberate repression. There were scarcely any schools among them. No Welshman was permitted to own land in England or to hold any municipal office or to exercise the rights of citizenship. An Englishman charged with an offence in Wales could only be tried by English justices. No authority could be entrusted even to an Englishman in Wales if he had so far forgotten himself as to marry a Welshwoman.

The vigour of the national consciousness is proved by its surviving at



MELLOW AGE AT COMFORTABLE EASE

Energy, industry, shrewdness, and thriftiness amounting to penuriousness characterise Welsh women. These, and their other qualities of quick intelligence and friendliness, are manifest in this old Carmarthenshire lady

Photo, F. R. P. Stringer

all under these repressive conditions. It had certainly fallen very low when the influence of that fierce and alarming Calvinism came to stab it back to energetic life. The remedy was desperate, but so was the disease. Happily there was amid the prevailing materialism of the system which the Welsh embraced with so much violent excitement a tincture of spirituality.

The fear of Hell, the hope of a Paradise hardly less Oriental than that of Islam, might have roused the Welsh to material achievements; they could not have stirred into activity the intellectual and artistic powers of the nation, could not have renewed their pre-eminence in speech and song. It was the little leaven of mysticism which wrought this seeming miracle.

Respect for the law took the place of turbulence, a high standard of education was reached, a literature came into being, journalism grew so rapidly that Wales a generation ago was said to support more journals in proportion to its population than any other part of the civilized world.

Thus the country rose to prominence, the contributions of the race to the arts, to learning, to philosophy were everywhere acknowledged, while for politics it showed a remarkable aptitude, developing its highest degree in the career of Mr. Lloyd George.

It would be pleasant if one were able to say that the Welsh had won, along

with the admiration and respect of the world, popularity and general liking. Those who have the opportunity to know them well in their own country are well aware of their likeable qualities. They are friendly, quick in intelligence, amusing to talk to, eager to learn. How is it, then, that the opinion entertained about them by so many people should be so unfavourable?

WALES & THE WELSH

A great deal is due to slight acquaintance and to prejudice. Many childish minds must have been influenced by the slanderous nursery rhyme—

Taffy was a Welshman, Taffy was a thief,
Taffy came to my house and stole a piece
of beef.

I went to Taffy's house, Taffy wasn't at home,
Taffy came to my house and stole a
mutton bone.

Shakespeare reflected the ridicule which was poured on the Welsh in his time by making Fluellen, in "Henry the Fifth," a figure of fun, though he was careful to represent him as a good

fighter. Scots and Irish were ridiculed, too, by the English for their accents, their poverty, their mannerisms, but they have lived down all dislike resulting from ill-humoured witticisms. Not so the Welsh; they still suffer from an unkind prejudice.

The belief that they are not over-scrupulous has been strengthened, it must be said, by Welsh writers who have exhibited their countrymen in a very uncomplimentary light.

What the casual observer notices is the contrast between the impetuous and exuberant expressions of sympathy in which the Welshman abounds, and his



NATIVE DRESS AND NATIVE HUMOUR TO THE FORE IN WALES

Wales and the Highlands of Scotland are the only parts of Great Britain where national dress—for women and for men respectively—is still preserved. Skirts and aprons in Wales show many combinations of checks and colours, checkered black and white, and vivid reds and greens predominating. Many of the shawls are of great beauty, and the costume is pleasing and quaint



SALMON FISHERMEN AT BANGOR ON THE DEE COMING ASHORE AFTER AN EXPEDITION

Salmon abound in all the large rivers of the Principality, where many of the native anglers go out for them in coracles, the most notable example in the British Isles of a prehistoric vessel in practical use unchanged through the course of ages. They consist of a framework of ash sticks covered with a stout canvas saturated with tar. Although they look clumsy and crude they prove exceedingly serviceable craft in skilled hands. A strong strap fastened to the seat is hooked over the shoulders when the craft is being carried to and from the water. A coracle weighs about 30 lb. and lasts two or three years, according to usage

Photo, A. W. Cutler



ON A WELSH ESTUARY: THE SHRIMPER EMPTIES HIS NET

Into the sea-arm, known as Milford Haven, that pierces the coast of Pembroke run two rivers, the east and west Cleddy. Along the shores of their common estuary, part of which is seen above, quantities of shrimps are found, and, at low tide, the shrimper with his wide net on its T-shaped frame can obtain a basketful without too much trouble

Photo, A. W. Culler

disinclination to do anything practical to prove them sincere. But it is unfair not to bear in mind that along with his impetuosity and exuberance goes a strong element of caution. He feels the sympathy which he expresses—it is far from being hypocritical; but he does not as a rule feel any impulse to act on it. The open-handed generosity which marks both the Irish and the Celtic Scots is not commonly found in Wales.

The Welsh would be more hospitable if they did not practise so often a rigid economy in their housekeeping. This does not apply to the townspeople, but to the farming population. Good as

their houses are, and well-dressed though they may be, their manner of living is frequently such as would be found only among the very poorest of English labourers. White bread and tea have taken the place of the sour barley bread and buttermilk which used to be the customary farm-house fare, but fresh meat is still a luxury.

Bacon is substituted for it by those who are fairly well-to-do, or the salt meat which in certain parts, especially Cardiganshire, is known as "cowl." This is cow beef salted and kept for some time before it is eaten. A piece of this boiled with potatoes, greens, carrots

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and turnips, oatmeal, or anything else that may be handy, produces a thick stew which may not be appetising to strangers, but which satisfies effectually the hunger of the home-bred.

Porridge and oatmeal flummery (oatmeal with the bran squeezed out of it and then boiled until it becomes something like an opaque jelly) were commonly consumed in Wales until oatmeal began to go out of fashion. They are not so often found now. Bread and cheese, potatoes, salt meat, tea, and herrings form the staple diet

of a large number of the Welsh who work on the land. Excellent butter is made, but mostly sent away to market. Welsh mutton is famous, but the small farmer seldom eats it himself.

It is not so much poverty as thrift which impels him to deny himself the good things which he enjoys as much as anybody can when they come in his way. He is first and foremost a careful man. He does not care to hold much land. Two-thirds of the farms in Wales are of less than fifty acres; one of two hundred acres is considered large.



IN THE UPLAND PASTURES OF THE SNOWDON RANGE

Welsh farms are commonly much smaller than English, two-thirds of them being of less than fifty acres. Stock-raising is generally preferred to growing cereals, but the stock is bred for the most part on haphazard lines. In the valleys the land is fertile, but among the mountains, as here in Nant Peris in the Snowdon range, hard work is needed to make a living

Photo, Charles Reid

Nor does the Welsh farmer look with favour on what he is inclined to call with some disdain "experiments." Radical though he may be in his political views, he is, like most of the farmers in the world, "conservative" in his everyday habits and occupations. He stood out against agricultural machinery, he set his face against artificial fertilisers, he would not take the trouble to keep his land clear of weeds. Nor would he understand the importance of careful selection in the breeding of cattle.

This was sneered at as a fad which was all very well for gentlemen farmers or for those who bred on a very large scale, but which the small man could not afford to indulge in. Cattle, pigs, and poultry are all bred anyhow on far too many small farms still, though more advantage is being taken every year of the application of science to agriculture and the raising of stock.

It is their inferior methods and their unreadiness to cooperate that burden the Welsh smallholders with poverty rather than the land system which they are always denouncing. Certainly that system does here and there inflict hardships. Landlords there have been who aimed simply at squeezing all they could out of their tenants. It is partly the memory of these exceptions which makes the people generally speak disparagingly of the land agents who manage the big properties; partly also the fact (mentioned by Rhys and Brynmor Jones, in "The Welsh People") that "on the most typical



BACK FROM THE FISHING IN SWANSEA BAY

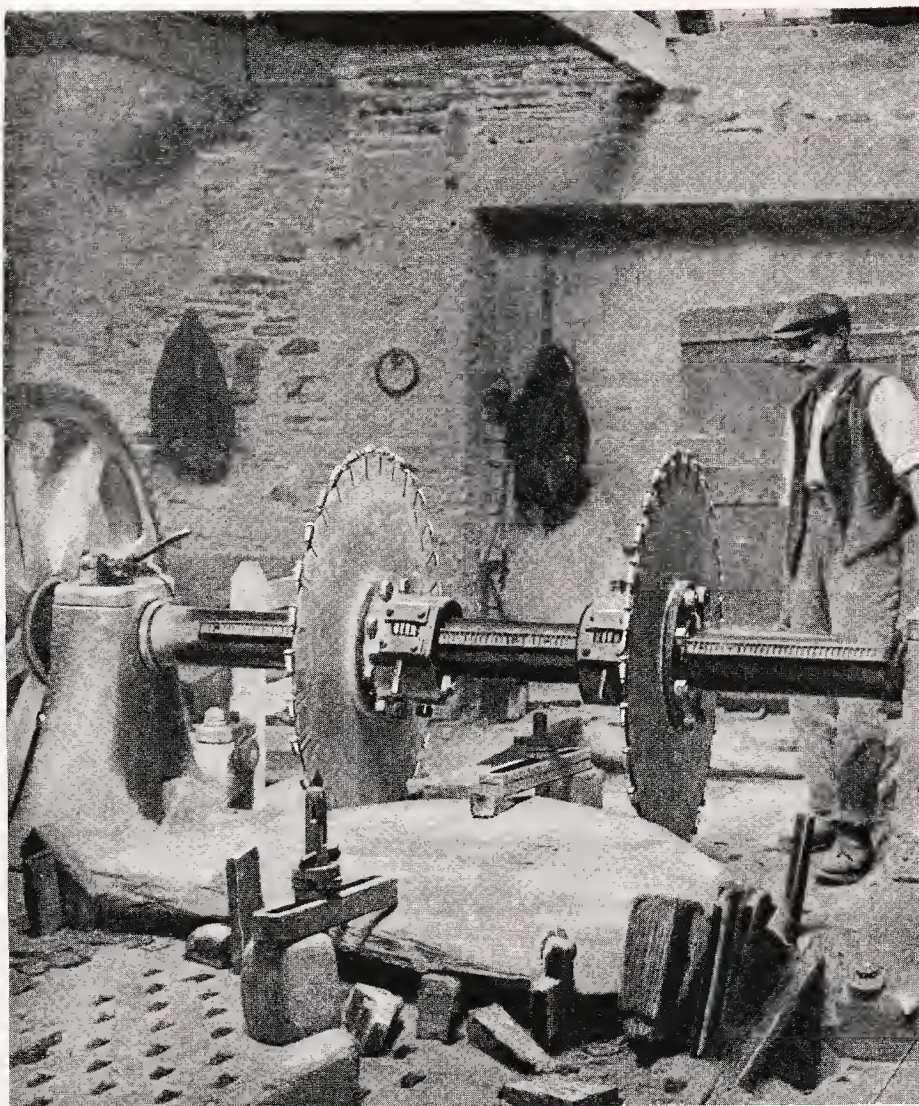
Built between steep weather-broken cliffs of limestone and the shore of Swansea Bay, Mumbles village derives no small profit from the oyster-beds in the vicinity. This old longshoreman can evidently answer "yes" to the query "any luck?"

Photo, Charles Reid

estates in Wales the landlord and his family (and his agent) belong to the Established Church, while the bulk of the tenants belong to one or other of the Nonconformist organizations."

In general, however, Welsh landlords are no better and no worse than landlords elsewhere. On the whole they cannot be blamed for the backward condition of agriculture in so many quarters. Defective education is to blame for it.

The Welsh very much prefer ownership to paying rent for their acres. But the peasant proprietors are in no better case than the tenant farmers; many of them are worse off. This is frequently due to their being at too great a distance



SAWING SLATE IN THE FAMOUS PENBRYN SLATE QUARRIES

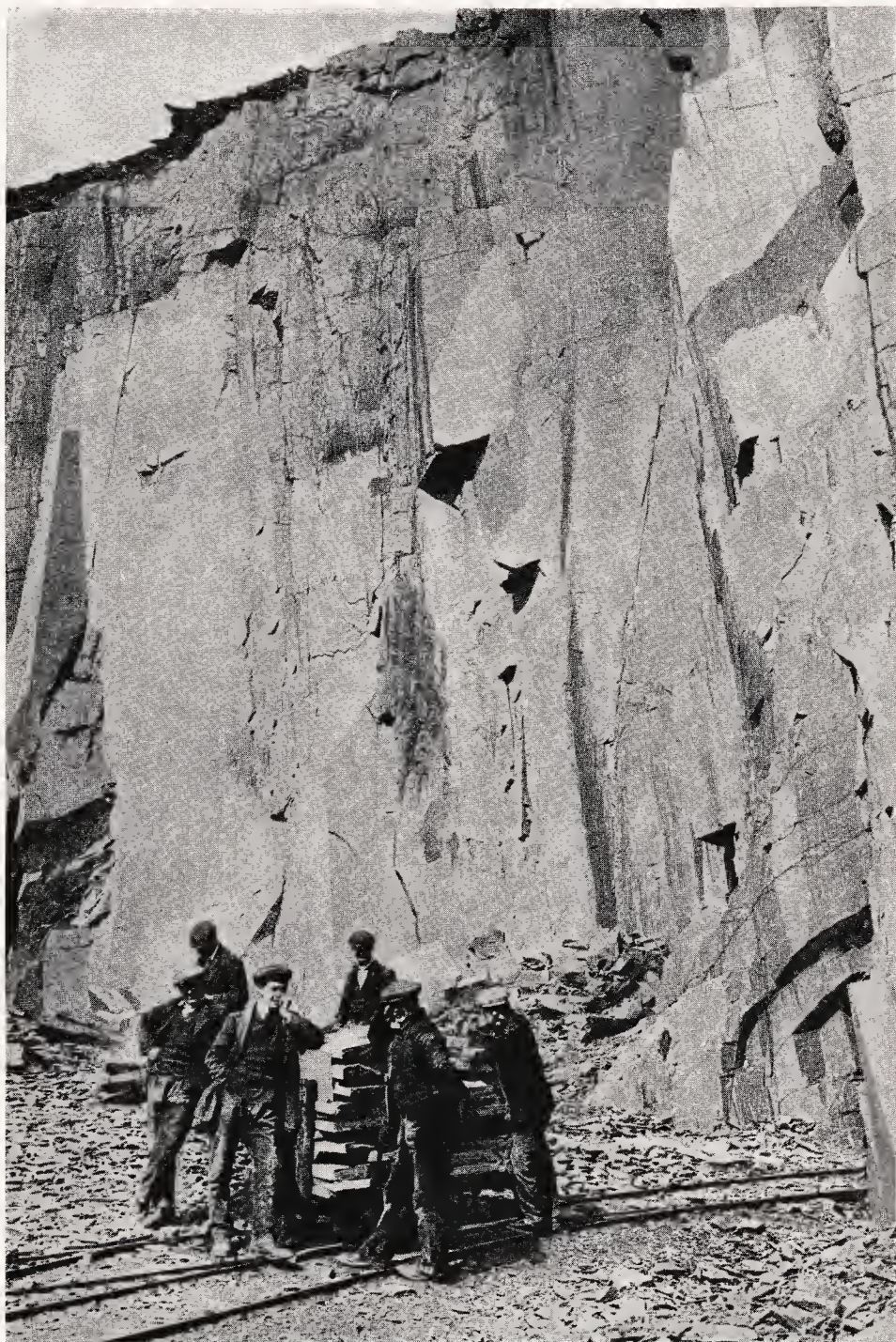
Slate quarries employ thousands of hands in Wales, the finest quality of slate being produced at the Penbryn and Bethesda quarries in South Wales. The blocks of rock obtained by channelling machines or by blasting are sent up to huts where large pieces are sawn for use as billiard-tables, chimney-pieces, cisterns, tombstones, and so forth, and smaller pieces are split and dressed for slates

Photo, Underwood Press Service

from a town. Middlemen fleece them, railway companies cannot afford to give them cheap transport because they are so scattered and so irregular in their consignments.

What they need is a cooperative system on the Danish or the Irish creamery model. This would speedily make a difference to their prospects, and that in turn would give them an

inducement to work harder and farm more carefully. As soon as a Welshman sees that there is a good profit to be picked up, he will exert himself to secure it, but he must have it well in view. He is apt to be easily discouraged, his temperament is lymphatic, he is not the man to carve out a fortune for himself in face of rude obstacles. In the lonelier spots, among the mountains, there are



QUARRYMEN IN THE DINORWIC SLATE QUARRY ON SNOWDON

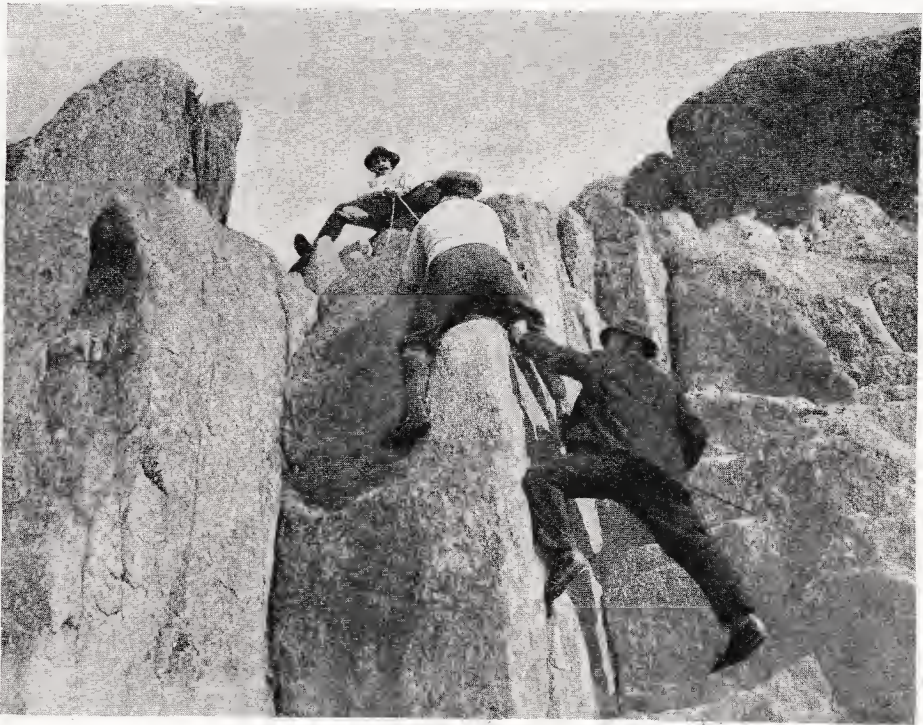
Most slates are clays consolidated by heat and pressure into cleavage planes along which the slate splits readily. Where the slates lie near the surface, as here at the Dinorwic quarry on Snowdon, they are worked in terraces or galleries formed along the strike of the beds. Underground beds are worked in chambers reached by shafts, or by levels driven through the overlying earth

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many families bound to the soil, just getting a living off their sheep runs, off the young stock they fatten, and off the butter they make in their dairies. They have a hard life, but they do not mind this, for they know of no other. No son or daughter who goes to a town is likely to return to the ancestral vale or mountain side, but there are generally one or two left at home to carry on the

their tenants. All they want as a rule is enough to keep the roof of their old family house over their heads and to let them live in rough comfort, fishing and shooting and riding their sure-footed ponies along the mountain sides.

Their sons and daughters go out into the world, like those of the farmers; they have done much to carry forward British colonisation in the waste places



MOUNTAINEERING ON SNOWDON: NEARING THE TOP OF A GULLY

Snowdon offers some attractive climbs for the mountaineer and, in places, the surface is sufficiently difficult to add the spice of danger and call upon skill and experience. The highest peak south of the Tweed, Snowdon lifts its summit three thousand five hundred and sixty feet amid the scenery of lake and fell. On a clear day the Wicklow mountains in Ireland may be seen

farm when the old folks die. They are of a different stock from the mass of the smallholders, more rugged in character, asking less from life, untouched by the restless spirit of the age.

In the mountain districts the land is owned mostly by Welsh squires, a small class distinct from the English or Anglicised landlords. These squires often have a pretty hard struggle themselves, but they are considerate to

of the earth. They can be found on the Canadian prairies, on the South African veld, ranching in Rhodesia, knocking about from one hemisphere to the other, and sometimes returning in the end to look after the family estate and try to put into practice what they have learned in the course of their rolling-stone lives.

The disinclination of the sons and daughters of the soil to stick to their



HERALD BARD FROM MONTGOMERYSHIRE AND HIS BARDIC WIFE

High honours once belonged to the bards of Wales, whose function it was to celebrate the victories of the people and to sing hymns of praise to God. They formed an organized society, with hereditary rights and privileges, and were exempt from taxes and from military service. To-day the title is conferred upon Welsh poets, of either sex, whose vocation has been recognized at an Eisteddfod



MEMBERS OF GORSEDD IN CEREMONIAL ATTIRE AT AN EISTEDDFOD AT MOLD IN FLINTSHIRE

Eisteddfodau, or sessions of the national bardic congress of Wales, originated in the once politically important Gorsedd, or assembly. They were given their present character in the fourth century, since when many Eisteddfodau have been held under princely and royal patronage. Now held annually, the national Eisteddfod is proclaimed a year and a day beforehand by a graduated bard of a congress and lasts for three or four days. A president and a conductor are appointed for each day, and ancient ceremonies are performed by Druids, bards, and ovates robed in ancient vestments

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parents' occupation and style of living is as marked in Wales as in England. Many of them seek employment in the towns, preferring a clerk's or shopman's job, with its fixed hours and regular pay, to the never-ending toil of a farm worker. Many of them emigrate to the Dominions or the United States. For a longish period there was a steady stream of some 6,000 emigrants a year.

Probably the large number of farms in the hands of Welsh women is accounted for by the departure of eldest sons and other sons to seek their fortunes in some wider and more promising sphere. Women occupiers of farms are only about one in twelve in England; in Wales they are one in every five. They are energetic farmers, up early, with their eyes in every corner, keeping their families and their labourers up to the mark; but they have more idea of saving money penuriously here and there than of spending wisely so as to bring in a good return.

Hysteria at Religious Revivals

The Welsh have been described as an "abnormally sociable" race; they certainly seize every opportunity of getting together, they are always great talkers; they do not drink heavily, but a little is apt to set them talking more than usual. They know they will get no chance of enjoying themselves until next market day. For, beyond chapel-going and Sunday-school, there is little, in the remoter districts, to break the dullness of farm life.

This grey monotony is suggested as the explanation of the extraordinary success of religious revivals in Wales. These have been of fairly regular occurrence, and form very interesting features of the national history. They provoke scenes of emotional excitement which seem to non-Welsh observers to be the result of ungovernable hysteria. Preachers work themselves up into a condition of frenzy. Their hearers groan and cry aloud. They are now wrapped in the beatific vision, now they tremble

at the thought of hell. They cast self-control aside, they abase themselves, they promise amendment in their lives. Many have been reclaimed permanently from habits of drunkenness or loose living by the change wrought in them by their attendance at revivalist meetings.

Truth Sacrificed to Politeness

On the other hand, these orgies of emotional intoxication have led some natures to kick over the traces of convention, even to "overleap the restraints of morality," as a Welsh writer has put it. That consequence of a sudden stirring to the depths of imaginative and not very stable temperaments is, however, known elsewhere.

It is their power of imagination which makes the Welsh over-anxious to say what they believe will be pleasing.

For example, if on the mountains you ask a native how far it is to some place, he will be almost sure to reply that it is not far at all, even though he may be well aware that you have a very long way to go. He thinks you will be pleased to hear that it is not far. He imagines himself in your place—at the moment; he is not capable of projecting his imagination farther and realizing what will be your disappointment and irritation when you discover that you have been misled.

Timidity in Presence of Strangers

There is often a good deal of nervousness in their manner towards strangers which may have the effect of causing them to speak the thing that is not. They have neither the proud bearing of the Highlander, who considers himself the equal of any man on earth, nor the easy comradeship of the Irish. There is apt to be something furtive in their demeanour, an almost resentful timidity expressed in hurried speech, and eyes which do not look you in the face. That is more noticeable in some districts than in others; there are parts of the country where you do not find it. Very likely it is due to centuries of



NATIONAL DRESS THE ONLY WEAR FOR WOMEN AT AN EISTEDDFOD

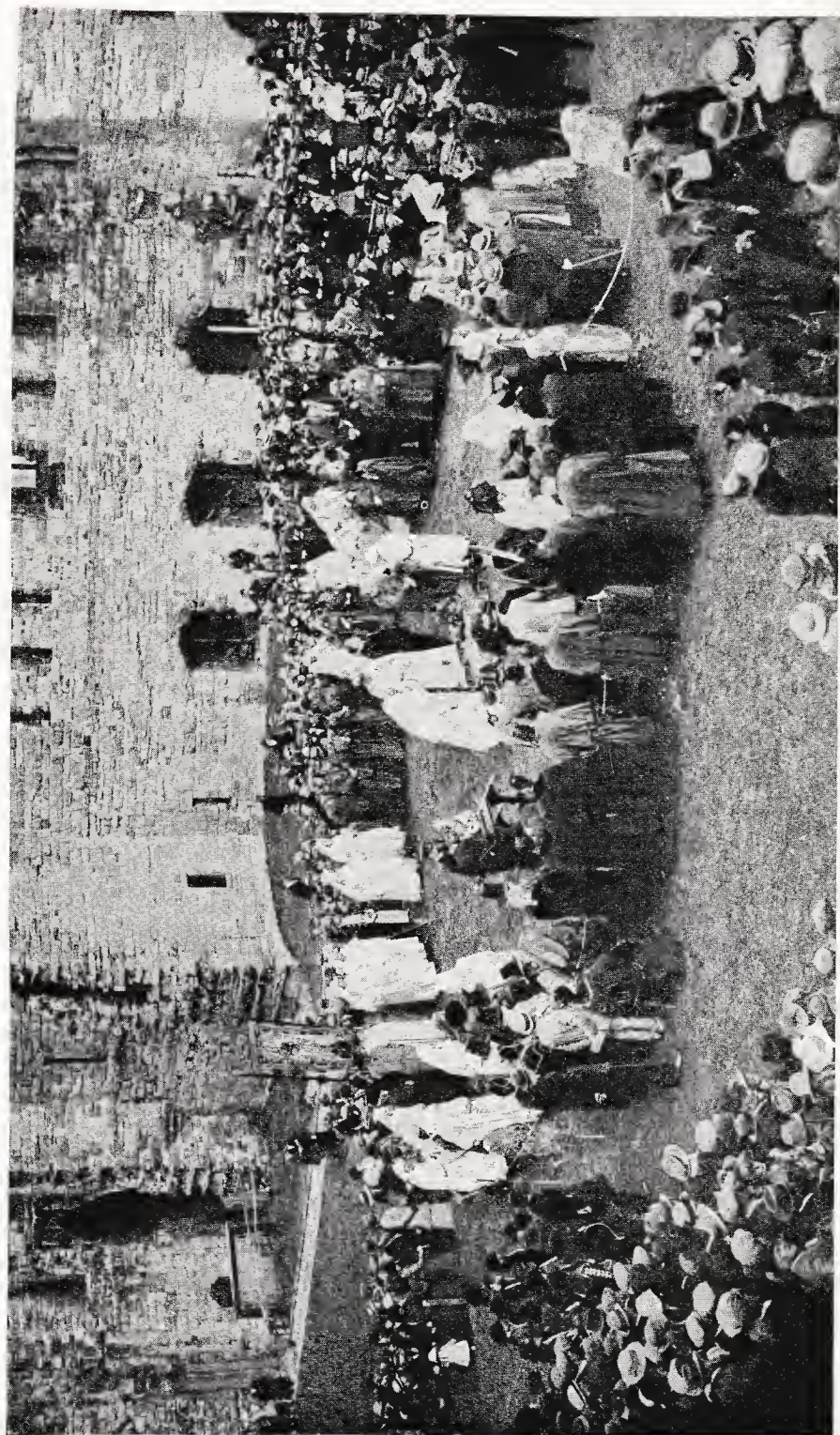
Cultivation of a patriotic spirit among the people by the encouragement of Welsh bardism, music, and general literature, and maintenance of the language and customs of the country are the objects for which Eisteddfodau are held in various parts of the Principality. Thus an Eisteddfod offers an especial opportunity for the native women to wear their distinctive dress

repression, to the lack of sympathy with Welsh aspirations and ideals which they attribute to the English, to the feeling that they are regarded as foreigners in their own land because they speak their own language and have preserved a national type so distinct from that of their neighbours. But this attitude towards strangers may also be partly accounted for by the Welsh "keeping themselves to themselves" so pertinaciously. They are, to put it plainly, too inbred. They are a small race, and they have aimed at reproducing exclusively one particular national type.

How careful they are to marry within their own racial limits may be illustrated

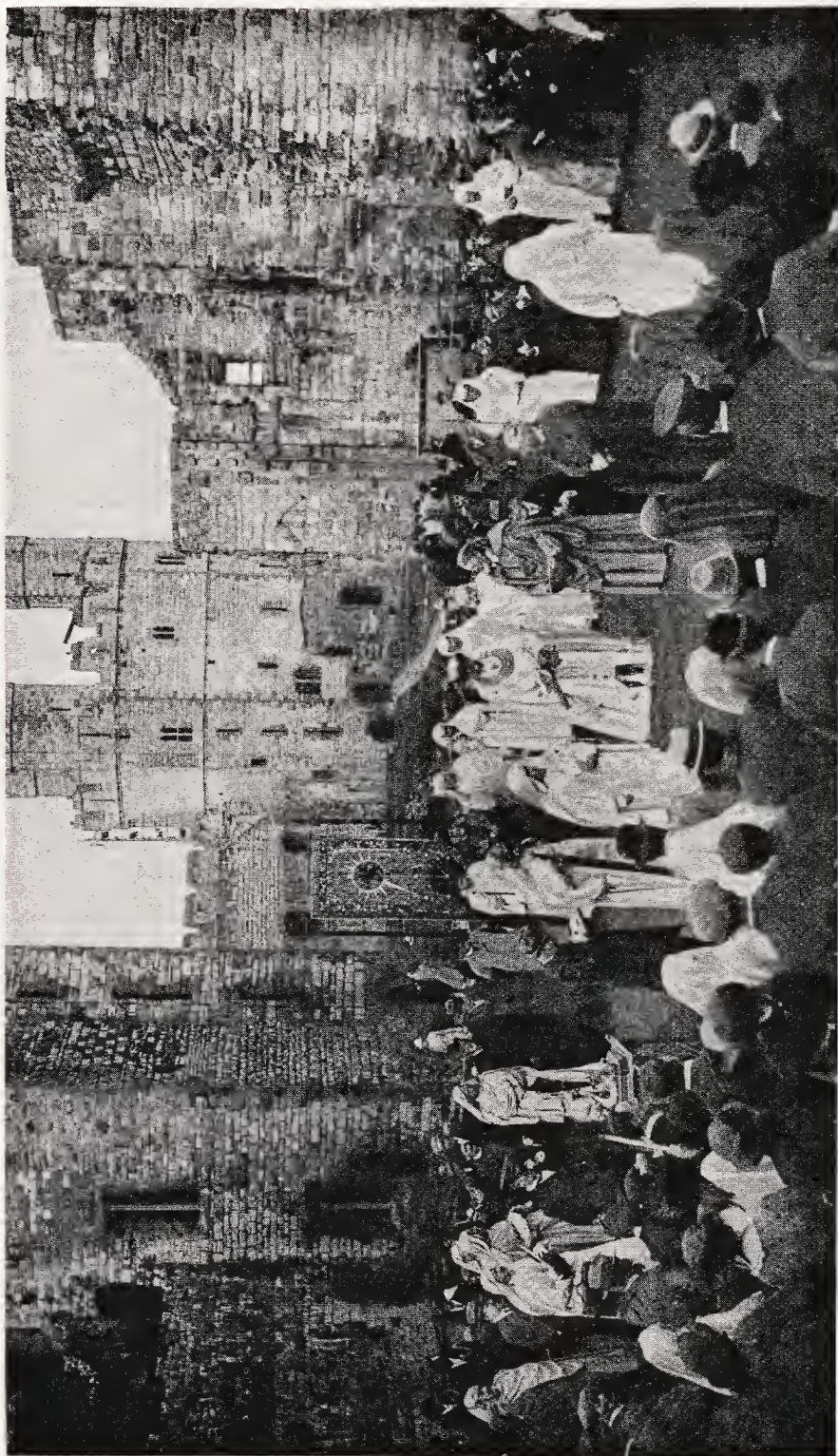
by the clear-cut boundaries which mark off the regions occupied in Pembrokeshire by the Welsh and those which were colonised in the eleventh and twelfth centuries by Flemings, brought over from Flanders as mercenaries by Norman kings of England and then used to keep in check the troublesome Welsh and Scottish clans.

In seven hundred years there has been so little intermarriage between these elements that they have well-defined frontiers to this day. They have each kept to their own language, for the Flemings soon learned to speak English, which is closely akin to their own tongue. They have in all respects



CELTIC GENIUS IN THE MYSTIC CIRCLE: PRELIMINARY ASSEMBLY OF THE EISTEDDFOD AT CARNARVON CASTLE

A most impressive and interesting sight was the Gorsedd, the inaugural meeting of the Eisteddfod, held in the grounds of Carnarvon Castle. The Welsh word, Eisteddfod, signifies "a sitting of learned men," and the first mention of the ceremony under that name is recorded in the seventh century—on which occasion King Cadwaladr is said to have presided—and is believed to have originated in the triennial assembly of Welsh bards, which dates back to a very early period. This ancient ceremony is now revived, not only in Wales, but wherever Welshmen are found in sufficient numbers, to encourage Welsh music and literature.



ASPIRANTS FOR BARDIC HONOURS: MODERN OBSERVANCE OF AN ARCHAIC FESTIVAL IN MEDIEVAL SURROUNDINGS

The Gorsedd, an open-air solemnity, is very dear to the heart of the Welsh people and arouses deep interest throughout their country. It is invariably attended by numerous spectators, some from curiosity, but the most part from enthusiasm, and not a few who are entirely ignorant of the Welsh language. The robe of white, "emblem of holiness and peculiarity of truth," was the distinguishing dress of the Druids, to which hierarchy the ancient Celtic bards belonged; and here a group of present-day bards is seen in the historical grounds of Carmarvon's famous castle, one of the finest surviving strongholds of the Middle Ages in the United Kingdom



WALES: LAND LASSIES IN A COUNTRY LANE

The quaint Welsh costume still lingers in old-fashioned corners of Wales, and along the country lanes close to Llangwni comely young faces, under high black hats, may smilingly greet the traveller

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WALES: LAND LASSIES IN A COUNTRY LANE

The quaint Welsh costume still lingers in old-fashioned corners of Wales, and along the country lanes close to Llangwm comely young faces, under high black hats, may smilingly greet the traveller

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remained apart. The "Flemings" look better fed, they wear a more cheerful and contented expression, they have become thoroughly English, they are not worried by social and religious problems, they are inclined to laugh at the Welsh for their clannishness, their obstinate sticking to their language, their preoccupation with abstract ideas.

Racial Purity and Racial Weakness

This cleavage of races enduring for so long a time is not due to any reluctance of the settlers to mix their blood. Elsewhere they have done so. They would, we may assume, have become Welsh long since if it had not been for Welsh exclusiveness. There is nothing in the nature of the country to keep them apart. The frontiers which divide their territories are artificial—a small stream in one place serves as "an impassable barrier." At other points one can drive from a Welsh district into an English over a line of separation which is not apparent, but which is carefully kept up.

Such determination to maintain racial purity has always resulted in racial weakness. It is because the English are composed of so many different national elements that they have made so big a noise in the world. It is because the French intermarry so seldom with other peoples that their vigour has declined.

Preservation of the Welsh Language

The Welsh are afraid that if they do not take great care of the national type, it will be swallowed up. But that has not happened to the Scottish national type, although the Scots have gone far and wide in their choice of wives. When Welshmen go overseas and get into a less limited environment, when they marry women of other nationalities, they do not cease to be Welsh, but they broaden out and become more enterprising and display talents which seldom appear in them at home. Some say this is due to their ceasing to speak

Welsh, or at any rate to their being obliged to speak another language besides Welsh, and this brings us to the difficult question: Should the attempt to keep up the language be abandoned?

That form of the problem, however, is scarcely fair. Welsh is spoken by so large a proportion of Welsh people in everyday life simply because it comes easier to them than English. They use it as the speech which comes naturally to their lips.

The very suggestion that all should speak English is liable to be met with scornful abuse. Yet any Welshman who has anything to write is obliged to write it in English if he wants it to be read by more than a handful of people. Any Welshman who seeks a wider sphere of activity than the village or the small town must make English as much his tongue as Welsh is.

Importance of the Chapel in Wales

Whatever language they speak, it is beyond doubt that the Welsh will remain fond of talking, ready to fall into argument on any theme, lovers of eloquent speaking, whether from pulpit or political platform. Any utterance which is composed of the elements in which they delight, invective, poetic, and especially Biblical illustration, will stir them to enthusiasm. This is principally because they have been trained from their youngest years to listen to preaching and to consider that the finest preacher is he who can make the most successful appeal to their quick emotions.

Much that is admirable and much that is regrettable in the Welsh character can be traced to the importance of the chapel in the nation's life. No other institution had anything like the same prominence. In singing hymns the national genius for music found outlet; none who have listened on a still evening in some mountain district to a group of peasants or miners or village folk taking parts in some chorale or sacred song are ever

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likely to forget the beauty of the voices or the perfectly harmonious effect produced by their blending.

A good many Welsh singers have made their mark, Mary Davies, Ben Davies, and Ffrangcon Davies among them. They were unrelated, though they bore the same name. Another reputation in music has been made by Dr. Walford Davies, and he is occupied with a scheme for bringing out more fully Welsh musical taste and ability.

In versifying the Welsh have fatal facility, but they have produced few poets. The only one who is known to

a wide audience in modern times is Sir Lewis Morris. The reputation of Dafydd ap Gwylim has survived through some five centuries among those who are learned in Celtic literature, but has made no wider appeal. At the Eisteddfods (more correctly Eisteddfodau), which are gatherings of "bards" and singers, vast quantities of verse are recited, but these exercises are more useful in heightening the national spirit than in assisting the birth of literature.

Burne-Jones, the painter, was a Welshman, so was H. M. Stanley, the explorer (his real name was Rowlands);



GORSEDD CIRCLE IN THE RUINS OF ABERYSTWYTH CASTLE

Many dramatic episodes in the history of Wales have been enacted on the hill above Aberystwyth, on which the Norman, Gilbert de Clare, first Earl of Pembroke, built a mighty fortalice to overawe rebellious Welshmen. The last castle on the site was razed by Parliamentary troops in 1647, and the chief demonstrations of national spirit now made around its ruins are when an Eisteddfod is held



FORMAL OFFERING OF THE HORN OF PLENTY TO THE ARCH-DRUID

Vested with formidable powers and credited with gifts of magic and divination, the Druids were an awe-inspiring hierarchy in ancient Britain. Revived as representatives of the national spirit, they figure now only in the peaceful ceremonies of the Eisteddfod, whose ritual is attended by much symbolism. Here the Arch-Druid is shown receiving the horn of plenty at an Eisteddfod at Ammanford

so was John Nash, the architect, who designed Regent Street, London; so were Sir Richard Owen, the naturalist, and Sidney Gilchrist Thomas, the inventor of the process which, by separating phosphorus from iron, revolutionised the manufacture of iron and steel. Two Speakers of the House of Commons have been natives of Wales.

Sir George Cornewall Lewis had a well-deserved fame as a Cabinet Minister of a superior stamp in the middle of the nineteenth century. Mr. Lloyd George became the hero of his countrymen when he fought his way into the front rank of politics and took office as the first Welsh Prime Minister. In the theatrical profession Mrs. Siddons and

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the Kembles both came from the county of Brecon.

The small number of Welsh names on the roll of world-wide fame is to be accounted for partly by the inbreeding already referred to, partly by the absorption in local and especially sectarian interests. It is to be noticed that while no people support more periodicals or appear to be more given to reading than the Welsh, they have, until lately, given their attention to a very small range of subjects. This fault is being repaired now that the colleges which compose the University of Wales put such 'excellent opportunities in the way of young men and women. Here the narrowing influence of the old-fashioned chapel theology has been opposed by the broadening effect of education in a fresher atmosphere.

The smug Puritanism, the hard-and-fast dogmas of the past, are slowly

yielding to the New Spirit. The oppressive belief that amusement was sinful has almost passed away. There still lingers a prejudice against the theatre, dating back to the savage denunciations of the early Methodists. There are still people who hold that gloom should mark the aspect of the true believer, but they are found seldom in the busy haunts of men; only in lonely farm-houses do the old ideas maintain their hold unmodified.

In bringing about this change the growth of vast industrial and trading communities at Cardiff and Swansea has played a prominent part. Elsewhere towns are small. They are unimportant in their influence on the development of the nation. Carnarvon with its castle, Carmarthen with its fine river, are the most interesting of them. Bangor is picturesquely situated. Denbigh, on market day, provides



RITUALISTIC FLOWERS AT THE GORSEDD SERVICE AT CARNARVON

Floral offerings are made at an Eisteddfod by the children and young people and accepted by the Arch-Druid. In this, as in the other rites of quaffing from the horn of plenty and touching the sword of peace, there is allusion to the ancient ceremonies in which the Druids offered sacrifice and poured libations for a fruitful harvest and used their priestly office to avert war



PRESENTATION OF THE SWORD OF PEACE AT MOLD EISTEDDFOD

An impressive symbolic incident in the ceremonial at an Eisteddfod is the presentation to the Arch-Druid of the sheathed sword of peace. This mighty weapon is borne before him in the processions, enclosed in its scabbard and with the point downwards, and during the service in the Gorsedd circle is laid at his feet upon the Druidical stone on which he stands

ample testimony to the prosperity of the farmers in the Vale of Clwyd. But they are little more than market towns, any of them. Cardiff and Swansea, the ports through which the famous Welsh steam coal passes, the manufacturing cities which have become populated and prosperous because they have coal so near, are the main arteries through which the life blood of Welsh prosperity is pumped; here the currents of all the activities which make up national existence flow with

the greatest vigour. In the county of Glamorgan is a tract of the richest land in the Principality. Between the mountains and the sea stretches a strip of sloping country wrongly called a vale, known also as the Garden of Wales. Here a fertile soil and a mild climate make the farmer's task exceptionally easy. But it is not agriculture which puts Glamorgan so far ahead of any other Welsh county in material wealth, so far behind most of them in natural beauty. Coalmines and ironworks scar

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the face of the land and stain the sky with smoke from tall chimney stacks. Valleys which once charmed the eye are defaced by rows upon rows of mean cottages, cheaply built and of hideous design. These were put up in a hurry to house the workers, who flocked to the newly opened mines and the newly erected ironworks. The cities grew rapidly, too, and for a long time without any attempt to save them from disorderly squalor.

Now Cardiff, at any rate, has done a good deal to redeem itself from this reproach by its park, its municipal and

University College buildings, which are pleasing and dignified themselves and are so placed as to gain from their surroundings, making altogether a spacious and agreeable effect. Otherwise, the city is a lamentable emanation of the get-rich-quick spirit, which must be held responsible also to some extent for something uglier in South Wales than Cardiff—the turbulent unrest among large sections of the mining population. The chief antagonist of the colliers for many years was David Alfred Thomas, created Lord Rhondda, whose powerful intellect frequently worsted them,



BARDIC PROCESSION NEAR THE RUINED CASTLE OF ABERYSTWYTH

Here the cornucopia, the horn of plenty, symbolising peace and prosperity, is being borne before white-robed bards to the Eisteddfod—a ceremony which, to quote the words of its promoters, has for its object: "the diffusion of useful knowledge, the eliciting of native talent, and the cherishing of love of home and honourable fame by the cultivation of poetry, music, and art"

Photo, Topical Press Agency



WELSH BARD SINGING PENNILLION WITH THE HARP

Pennillion singing is peculiar to Wales, and is an accomplishment difficult to acquire. A pennill has been described as "part Limerick, part epigram," and is an original topical composition sung to the accompaniment of a harpist, who changes the tune and introduces variations as he pleases. The singer takes up the strain at the second, third, or fourth bar and must end exactly with the music.

but left seeds of sullen enmity behind that have since borne many crops of bitter and poisonous fruit.

Next to its coal, the main factor in Welsh prosperity, outside agriculture, is the annual summer flow of visitors to its coast towns and villages. Llandudno, Rhyl, Barmouth, Aberystwyth, Llanfairfechan attract their thousands of seekers after health and pleasure.

Many smaller places reap an ample harvest, and every year large numbers make trips through the mountain districts, staying at such points of vantage as Beddgelert, Bettws-y-Coed, Capel Curig, Festiniog.

They go up Snowdon and, if they are more adventurously inclined, attempt the more difficult Cader Idris. They take the way through the Lleyn, which

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leads to Pwllheli and Braich-y-pwll, the headland in the Irish Sea, or find in Anglesea delightful out-of-the-way spots and "temperate air enlivened by a benign sun."

If the Welsh had the same talent for hotel-keeping as the Swiss, they would make their mountains a much greater

source of profit than they are. They have not, of course, the same majesty as the Alps, there are no snow-covered summits to pierce the blue firmament. Nor is the firmament very often blue in North Wales; that is one of its drawbacks as a holiday place. From the Atlantic there come depressions which



DRUIDICAL SYMBOLISM AT A BARDIC CONGRESS OF WALES

Clothed in emblematic robes of white, these Welsh bards are making their way to the annual musical and poetical contest. The chief bard is wearing an oak-leaf wreath, for oak-woods were the Druids' sacred groves and none of their rites was performed without these leaves. The ornament round his neck is reminiscent of the "breastplate of judgement," part of the judicia habit of the Arch-Druid

seem to have a special fondness for the Welsh mountains. These are too often wreathed in mist. Rain is frequent at all seasons. Yet this lends a charm to the scenery which a lover of beauty can appreciate even when he is wet through. The fresh greenness of the vales, the luxuriance of the undergrowth and the ferns, the waterfalls that are so plentiful, make up in the estimation of a great many for the absence of great heights.

If you look upward in the Alps, you certainly do get a more inspiring prospect than any that Wales can offer. But the foregrounds in the Alps seldom bear comparison with those of the Lledr and the Llugwy glens, the Barmouth Estuary, the Vale of Gwynant, to name only the first which come into mind.

The people have done little enough to supplement the gifts of nature. Calvinism gripped their hearts and imaginations so fiercely that it seemed not worth while to make the best of this world, seeing that life here would soon be over, while the life to come was to last eternally. Whether the Welsh have always been morbidly introspective, whether melancholy has always been preferred to merriment among them, no one can determine. All that is certainly known is that since Puritanism placed its impress upon them their sense of beauty has been deadened, their joy in the graces and the arts of life damped down.

They are not great lovers of nature. Gardens of any charm or character are rare in North Wales. It may reasonably be doubted whether they would care very much for their own scenery if they were not convinced that everything Welsh must be better than anything of its kind to be found elsewhere. That is a Celtic failing. The French suffer from it, the Highlander still cherishes it secretly. The Welsh have not yet acquired the Highlander's discretion. The Welsh Member of Parliament who told the House of



CROWN FOR THE BARD

With gravity befitting the responsibility, a young Welsh girl brings forward the crown to be placed on the head of him who shall be proclaimed the master bard of the Eisteddfod

Commons that his country was the most religious in the world only said what everyone thinks in Wales. As with religion, so with everything. Not a word must be said against anything Welsh.

It is this lack of perspective which makes their politics so narrowly nationalist. Here also we discover one reason why so few of them have made their names in the world. Their self-satisfaction springs from several causes—their deliberate isolation, their inbreeding, their spiritual pride in being numbered among the elect, their habit of looking inwards instead of outwards, and, perhaps as much responsible as any, the foolish attempts made by the English monarchy and Church over so long a period to crush their consciousness of nationality.

They have defeated that attempt. They have conquered their external foes. Now they have to conquer those within their own household. Thanks to their desire for education this process is going on rapidly to-day.



CROWDS OF SEAMEN AND SHIPPING IN THE SOUTH DOCK BASIN AT SWANSEA

Swansea is second only to Cardiff as an industrial city of Wales. Situated in the heart of the anthracite coal district and in the centre of Swansea Bay, it has become a great mineral port. The South Dock, shown in this photograph, was opened in 1859, and is now mainly used for shipping coal and for discharging timber and fish. With the earlier Salthouse and North Docks, and the later Prince of Wales's and King's Docks, Swansea now has a dock area of nearly 150 acres, with six miles of quays and immense warehouse accommodation

Wales

II. The Story of the Cymry and Their Country

By A. D. Innes, M.A.

Author of "History of the British Nation," etc.

THE name of Wales applies to that section of the island of Great Britain which may be defined as lying west of an irregular line drawn from the estuary of the Dee on the north to the Bristol Channel on the south; or as that area within the Britain of the Romans which Saxons and Angles never succeeded in penetrating for effective occupation.

Its individual history may be said to begin when it was severed from "West Wales" (Somerset, Devon, and Cornwall) on the south by the Wessex victory of Deorham (577) and from the still Celtic Cumbria (between Dee and Solway) by the Northumbrian victory of Chester (613). Its people called themselves either Cymry or Britons; the name Welsh (foreigners) was given to them by the English conquerors of the rest of the country.

We may, however, go back some centuries earlier to remark that when the Romans were conquering Britain, between A.D. 43 and A.D. 84, it was in Wales that Caractacus made his last stand, and it was the resistance in North Wales which gave the opportunity for Boadicea's great insurrection in the east.

We need not here enter upon the problems of the formation of the Welsh "race." The Celts, Goidelic or Brythonic, had at that period mingled with and dominated the earlier folk who are conveniently classified as "Iberians"; in one part of the area the Gael—the earlier comer—still retained the predominance which the Briton had recently wrested from him in the other.

Legend Merges into History

Over all, the Roman established his supremacy, and to all he gave a tinge, but only a tinge, of the Roman culture. This tinge was so slight that when the Romans withdrew at the beginning of the fifth century the old tribal system almost immediately reasserted itself, and perpetually militated against effective organized resistance to the new hordes of invaders who had been held off by the fleets of the Roman Empire, and who flung themselves on the now unguarded shores during the second half of the century.

At the end of it the Britons, swept back from the east to the west, made a

stubborn stand, and for fifty years the advance was stayed; to this period belong the legendary British champion, Arthur, and the definitely historical Maelgwn, who unquestionably united under his own supremacy the many chiefs of the tribes of Britons who now swamped what was left of the Gaels and made all Wales definitely Briton and Christian.

Last Bid for Celtic Supremacy

In 576 Wales was cut off from the south, and in 613 from the north. Between those two dates began the conversion of the English to Latin Christianity. But a common Christianity did nothing to reconcile the Welshman with the Englishman, because from the Papal point of view the Church in Wales, as in Scotland and Ireland, was unorthodox, not to say heretical, and the odium theologicum promoted hostility more than a common acceptance of fundamentals fostered goodwill.

In 633 Cadwallon, King of Gwynedd (North Wales), Maelgwn's heir, who was acknowledged as high-king by the rest of the Welsh kings, princes, or chieftains, made use of the rivalries of the English kings and kingdoms to make a bold bid for the recovery of a Celtic supremacy; nor, to that end, did he scruple to ally himself with the fiercely pagan Penda of Mercia against the Christian kingdom of Northumbria.

A decisive victory seemed for a year to have made him master of the north, but his defeat and death in 635 ended the brief dream. A few years later his son Cadwaladr was again in arms, as the ally or vassal of the same Penda, against another Northumbrian king, but the Welsh cause received the coup de grâce when Cadwaladr himself, along with Penda, fell at the battle of Winwaed.

The period from Maelgwn to Cadwaladr may be regarded as covering the first chapter of Welsh history, the era during which a Welsh king could still dream of leading a united British people to the recovery of a British dominion over the whole of what we now call England. After Winwaed the problem for Welsh princes was that of preserving the independence of Wales against English domination; and in that problem the most complicating factor was the lack of cohesion and unity among the Welsh people.

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There was no tradition of supreme authority attaching to any one royal family, though a sort of primacy attached to the Gwynedd House of Maelgwn. Perhaps the salvation of Wales lay in the fact that for another two and a half centuries England, too, remained divided against itself between rival kingdoms of the north, the midlands, and the south, and finally also the Danish power. Through that period the English adversary was the midland kingdom of Mercia, the "Kingdom of the Marches," lying along the whole extent of the Welsh border from north to south.

Constant Warfare on the Marches

Towards the end of the eighth century the great Mercian King Offa drew that boundary between Wales and his own kingdom which can still be traced from the Dee to the Taff and is known as Offa's Dyke; the land between the Severn and the Wye, hitherto a debatable ground, became definitely English. Offa's predecessor had been held at bay by Cadwaladr's grandson Rhodri (it was an all but invariable rule that whenever the Welsh adopted a national leader it was to the King of Gwynedd that they turned), but the temporary unity he had given fell to pieces again after his death.

Another Rhodri, "the Great," of Gwynedd again united the Welsh in the ninth century, the main enemy this time being the Danes or Northmen, who harried all the coasts of Great Britain and Ireland impartially. But after this Rhodri, the next great figure is that of his grandson who ruled in Dyfed (South Wales), Howel the Lawgiver, who after Alfred the Great's fashion codified the laws and customs of the Welsh, which were still emphatically of the tribal not the territorial order.

Effects of the Norman Conquest

The Welsh princes generally would seem to have owned the English successors of Alfred as "father and lord," but that was at best a very shadowy recognition of prestige rather than of sovereignty. The name of a Llewelyn King of Wales first appears as that of the husband of the last of the house of Maelgwn, a successful prince early in the eleventh century.

There was another break-up on his death, but his son Griffith recovered sway in Gwynedd, and would have become a formidable menace to the English of the marches if he had not met more than his match in Harold Godwinson, one of the rare English captains who campaigned successfully in Wales. And even against Harold, Griffith might have held his own if the Welsh themselves had not turned against him, slain him, and offered

submission to Harold, who, however, soon afterwards met his own doom at Hastings.

Occasional tribute and occasional homage to the King of England as "father and lord" were, so far, the limits of Welsh submission to England, for the English found campaigning in Welsh mountains unprofitable, and, on the other hand, though Welsh princes might raid English territory, there had been no national challenge of their powerful neighbours on the part of a generally disunited Welsh people. But the Norman conquest brought into the field more dangerous and aggressive enemies in the Norman barons on whom the Conqueror bestowed lordships and earldoms on the Welsh marches.

Griffith had left no definite successor. Wales was once more a collection of principalities or chieftainships, of which many were in dispute. Roughly speaking, Gwynedd meant the north-west, with the north from Conway to Dee; the middle west was Ceredigion; the middle east Powys; the south Dyfed (Pembroke), Debenbarth (Carmarthen), Murganwyg (Glamorgan), and Gwent. The Norman marcher earldoms from north to south were Chester, Shrewsbury, Hereford, and Gloucester.

Lordship of the Norman Barons

From these centres the Norman barons extended their own dominions, securing their acquisitions by the castles they raised, driving their way on the north to Rhuddlan and the Conway, in the centre to Montgomery, and in the south by degrees through Murganwyg and into Dyfed, where they built Pembroke. Before the end of the eleventh century they were dominant—a military garrison—in more than half Wales. Gwynedd maintained its independence.

Rufus made sundry attempts at conquest, but brilliant though he was as a soldier, the mountains were too much for him. Henry I. worked by diplomacy, which meant largely the combined arts of setting his antagonists at odds with each other and making promises which could be evaded with more or less plausibility. Still, Gwynedd, Powys, and Debenbarth southward preserved a precarious independence, the heroes of the time being Griffith ap Conan of Gwynedd and Griffith ap Rhys of Debenbarth.

The English anarchy under Stephen checked the attacks of the Norman marchers from the east and south. The old ascendancy of Gwynedd prevailed, because it was less open to direct attack than either Powys or Ceredigion and Debenbarth, to whom its support was necessary. The pressure was renewed when Henry II. became king and master of England, but the strategic conditions

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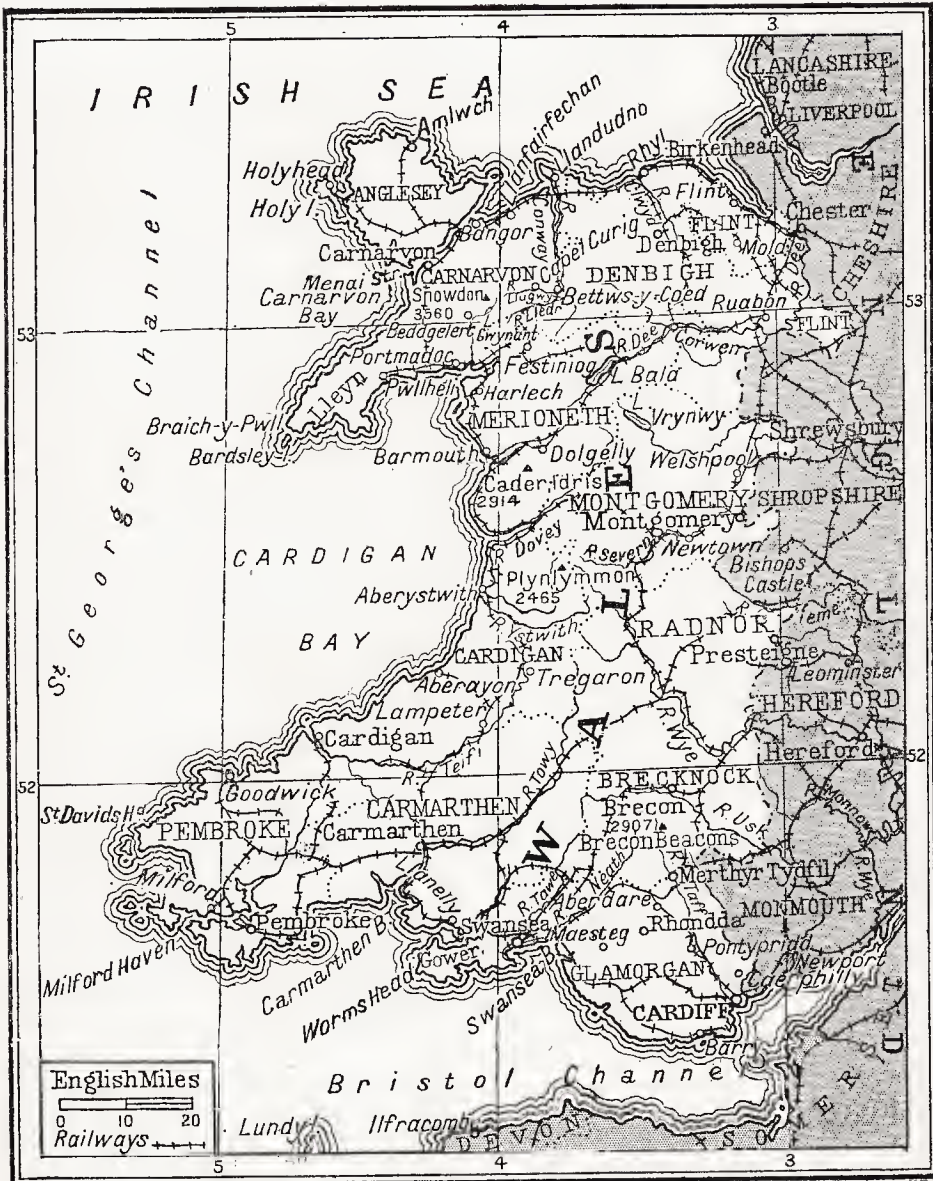
defeated him, as they had defeated Rufus, when Owen of Gwynedd and Rhys of Debenbarth stood together. His campaigns ended in a stalemate; in fact, the Welshmen rather recovered ground, capturing Cardigan in the south and Rhuddlan in the north.

After Owen's death (1172) the hegemony passed for a time to Rhys. The policy of both may be regarded as the consolidation of Wales—at least a Welsh Wales—in actual independence which, for the sake

of peace, recognized a technical overlord in the King of England.

This was the policy bequeathed to "the Great" Llewelyn ap Iorwerth, the grandson of Owen of Gwynedd. The marcher barons of England enjoyed the privilege of waging private war, which was denied to the rest of the English baronage.

Virtually, Llewelyn's claim was to rule over Gwynedd and as much of the rest of Wales as would acknowledge him as



THE PRINCIPALITY OF WALES

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overlord, by Welsh law, not English law, while acting personally as a feudatory of the English king, John or Henry III. Consequently, he was in effect an ally of the barons of England in their contests with those two kings in the first forty years of the thirteenth century—except when it suited him to ally himself with the Crown by reason of his rivalry with the marcher barons, among whom the Mortimers of Wigmore were becoming prominent.

Welsh Unification Under Llewelyn

A necessary condition was Welsh unification through the ascendancy of Gwynedd. That purpose he was largely successful in accomplishing. The Welsh princes, at first hostile to any supreme authority, presently found that it was only under Llewelyn's leadership that they could escape subjection to the marchers, with whom he alone as a soldier or diplomatist was able to cope.

Most remarkable of his achievements was the establishment of a Council of Princes; the difficulty was to imbue them with loyalty to the idea of unity—particularism was as rampant among them as in the city-states of ancient Hellas, and for the time this was overcome by the personal ascendancy which his character and abilities established.

Before Llewelyn died all Welsh Wales—that is, so much of the country as was not dominated by the marchers' castles—owned him as overlord, and it included a good deal which at the beginning of his career seemed to be passing under the marchers' dominion.

Once more, with his death in 1240, dissensions and rivalries revived; once more, under his grandson Llewelyn, the great antagonist of Edward I., there was to be a brief restoration of unity with the same conception at the back of it—an independently governed Welsh Principality acknowledging the formal suzerainty of the King of England. But that idea was incompatible with Edward I.'s conceptions—as John Baliol was to find in Scotland. The Crown was to be actively supreme.

The First Prince of Wales

Llewelyn had aided Montfort; Edward distrusted him; he distrusted Edward. The manifest distrust on each side intensified it on the other side. In 1277 Edward resolved that Llewelyn must be forced decisively to submission, and his campaign of that year imposed on the Welsh prince the treaty of Rhuddlan, which left him "Prince of Wales" in name, but in fact of Gwynedd only. Everywhere else princes and people found themselves at the mercy

either of marcher lords or of royal officers. In 1282 an insurrection broke out. Not Llewelyn himself but his brother David had started it, but Llewelyn placed himself at its head. Edward was now resolved to crush resistance once for all, but conquest was still incomplete when at the end of the year Llewelyn himself was slain in a chance encounter.

There was no one to take his place, the resistance collapsed, and Welsh independence, as the great Llewelyn had conceived it, was wiped out for ever by the Statute of Wales or Rhuddlan (1284), which made the Principality an appanage of the English Crown. Nearly twenty years later Edward handed it over to his heir-apparent, and that practice has been continued down to our own day.

All that had ever owned Llewelyn's overlordship was included in the new Principality, which was reckoned as an estate of the king's. The minor princes were ejected by king's officers, the whole was divided English fashion into shires under the king's sheriffs. New castles, masterpieces of military art, garrisoned by the king's troops, held the country in subjection and became the centres of industrial colonies; it was long before the new rule ceased to have the character of a military occupation.

How Union with England Came

Though English laws were introduced, much of the Welsh customary law was allowed to survive. The Principality was encircled on east and south by the marcher lordships. Although at the outset in Wales, as in Scotland at the same period, not a little brutality was displayed by the officers of the new government and the English soldiery, the risings which took place were overwhelmed as Wallace was overwhelmed, and there was no Bruce to time a fortunate insurrection at the moment of the great Edward's death.

The tyranny of English conquest gave place to the normal English instinct for ordered justice. Welsh archers (as well as other light-armed troops), from whom the English learnt the military value of the longbow, served valiantly at Crecy and Poitiers, and the Black Prince inspired a personal loyalty. Wales, in short, during the fourteenth century, became reconciled to the loss of her independence, and, in fact, enjoyed a substantial increase of material prosperity; and though the system of government was imposed from outside, the officers appointed were for the most part Welshmen.

But the feuds with the marchers remained, and it was a feud between Lord Grey of Ruthin and his Welsh neighbour Owen Glendower, in whose veins ran the blood of Maelgwn, that in Henry IV.'s

reign led the latter to raise once more the standard of Welsh independence, ally himself with the Percy revolt, and maintain a struggle which was only slowly and painfully subdued. By the end of the reign he was only a fugitive outlaw among his native hills; and about the time of his death Welsh troops were sharing in the glories of Agincourt.

Then, by a curious turn of fortune, a Welsh gentleman, Owen Tudor, became the husband of Henry V.'s widow, and through his son's marriage to Margaret Beaufort became the grandfather of the man whom the Lancastrians chose to regard as the representative of their claims, so that a Welshman founded the Tudor Dynasty as Henry VII., and was the ancestor of every monarch who has since worn the crown of England or of Scotland.

It was not until the reign of Henry VIII., however, that Wales was actually incorporated with England (1536). Even then Wales, like the north of England, had its executive vested in the arbitrary "Council of Wales"; both Councils, however, were abolished a century later by the Long Parliament (1641).

Welsh loyalty to the Crown never failed; it had become ingrained under

the Welsh dynasty of the Tudors, and it was consistently displayed in the civil wars of the seventeenth century. Cromwell, himself the great-grandson of a Welshman, was engaged in suppressing a Royalist rising in Wales in 1648, just before he marched to rout the Scots army of invasion at Preston. But the Welsh nationality and the Welsh character remained always distinctive and separate.

The Welsh did not become English; the English who settled among them became Welsh, and Welsh not English continued to be the everyday language of the people, though the separate political history of Wales closed in the sixteenth century.

The earliest surviving fragments of written Welsh belong to the period of the ninth and tenth centuries, but it was not till somewhat later that "The Four Ancient Books of Wales," which may be described as the beginnings of Welsh literature, made their appearance. Some portions of these deal with topical events and there is a wealth of elemental poetry and powerful prose.

Wales is still unmistakably distinct from England, one—though the smallest—of the units of which the United Kingdom is composed.

WALES: FACTS AND FIGURES

The Country

Forms a peninsula on the west coast of England, being bounded on the east by the English counties of Monmouth, Hereford, Shropshire, and Cheshire, and on the north, south, and west by the Irish Sea. Most of Wales is mountainous, except for the Vales of Glamorgan and Carmarthen and the Pembroke lowlands. On the north-west coast and separated by the Menai Strait is the island of Anglesey.

The main rivers are the Dee, about 70 miles long and falling 530 feet during its course from Lake Bala to its mouth near Chester; the Conway; the Teifi and Dovey, flowing to Cardigan Bay, and the Severn, Wye, and Usk, rising near Plynlimmon. Total area, comprising twelve counties, about 7,468 square miles; estimated population 2,207,000.

Government

For purposes of government Wales is associated with England and is subject in local administration to similar conditions, with the exception that there are separate organizations to deal with health, education, etc.

Commerce and Industries

Commercial and industrial activity is located chiefly in South Wales and the district round Wrexham. The great shipping industry of Cardiff and Swansea, and the South Wales coal-fields, one of the world's largest deposits of anthracite, are the chief sources of wealth. In addition there are many works dealing with galvanizing, patent fuel, tinplate, steel, weldless tubes, spelter, and oil refining. There is also an important output of coke and the coal-tar by-products which include pitch, tar, sulphate of ammonia, naphtha, anthracene and creosote oils, sulphuric acid, and naphthalene salts. Slate quarrying is extensive in North Wales.

One of the principal imports is timber, used largely for pit-props and other coal-mining purposes. Imports of timber in 1922 were valued at £2,313,262 and of iron ore for same year aggregated 825,847 tons. Total imports into South Wales ports for 1922 aggregated 2,779,630 tons, and exports of coal and coke 28,258,225 tons.

Communications

Under the Railways Act 1921 the important docks at Cardiff, Barry, Port Talbot, and Penarth and the railway companies associated with them were incorporated with the Great Western Railway.

Religion and Education

The Church in Wales and Monmouthshire was disestablished in 1920 under the Welsh Church Acts of 1914 and 1919, and Wales was created a separate Archbishopric. The property formerly in the hands of the Church in Wales together with £1,000,000 subscribed by Parliament were to be distributed, by a body known as the Welsh Commissioners, among parties representing the Church, and also to the University of Wales and to certain other authorities. The province of Wales contains five dioceses, Monmouth, Llandaff, Bangor, St. Asaph, and St. Davids. Baptists, Wesleyans, and Congregationalists form a large part of the population. The University of Wales, dating from 1903, comprises colleges at Cardiff, Bangor, Aberystwyth, and Swansea, and affiliated theological colleges at Bala, Aberystwyth, Carmarthen, Cardiff, Brecon, and Bangor.

Chief Towns

Cardiff (estimated population 200,000), Swansea (157,000), Merthyr Tydfil (80,000), Pontypridd (47,000), Barry (33,000), Wrexham (19,000), Pembroke (15,000), Bangor (11,000), Carmarthen (10,000), Carnarvon (9,000), Aberystwyth (8,000), Abergavenny (8,000).



DIFFERENT RACES BUT A SINGLE NATION IN THE TRIUNE KINGDOM OF YUGO-SLAVIA

Preeminently Yugo-Slavia is an illustration of a state resulting from the idea of common nationality. The polyglot crowds that gather in its marts, as here in the water-me-on market of Koprivnica, are composed of men of different races and different religions and speaking different languages, but all animated by a collective conscience, a collective will to live, which is the essence of nationality. It is this that differentiates the cosmopolitan crowds of Yugo-Slavia and of the new Poland from those, animated only by desire for material profit, that throng the markets of other great industrial centres

Photo, L. G. Popoff